

## **Trouble With Zombies**

Matthew 5:17-20

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[Movie clip from an old zombie movie]:

Newscaster on TV: “I think we have some late word that’s just arriving. And we interrupt to bring this to you. This is the latest disclosure, a report from National Civil Defense headquarters in Washington.

“It has been established that persons who have recently died have been returning to life and committing acts of murder. Widespread investigational reports from funeral homes, morgues, and hospitals have concluded that the unburied dead are coming back to life and seeking human victims. It’s hard for us here to believe what we’re reporting to you, but it does seem to be a fact.”

[Pictures of zombies walking slowly, “chasing” people escaping by truck.]

Those poor people in the movie are having trouble with zombies—the walking dead. *Zombies* look like us on the outside, but they are dead on the inside, empty of that elusive, indefinable property we call *life*. They look like us, so how do you know one when you see one? Well . . .

1. They’re stiff . . . because they really *are* stiff.
2. They usually travel in groups . . . because they don’t think or feel for themselves.
3. *Zombies* feed on the living. Being dead they *hunger* for life—the body and blood of the living.

According to Professor David Chalmers at the University of Arizona, there are three kinds of zombies:

1. The classic Hollywood zombie. They have usually been animated by space aliens or radiation.
2. The Voodoo zombie: that is, a soulless body that has been revived from the dead and made to work as a slave. In Haiti, *Zombie* is the Snake Deity that inhabits the dead.
3. The philosophical zombie. According to the Dictionary of Philosophy of Mind, a zombie is “a being that behaves like us and may share our functional organization and even, perhaps, our neurophysiological makeup without conscious experiences.”

These zombies are a very hot topic in philosophical circles these days, for their conceivability is an argument against materialism . . . a way to discuss human consciousness, or the soul, and what it is to be human and why we are not *all* zombies . . . or maybe we are. For if the materialists are right, we’re all just empty matter consuming one another.

Well, philosophers argue over the feasibility of zombies. Society worries that they could be real. Frankenstein, Dracula, Cyborgs, the Terminator, the evil Santa in Santa Clause 2, the Hebrew legend of the Golem . . . they all express our anxiety over zombies.

We conjecture about zombies, but my wife and kids believe they’re real, because Dad turns into one every now and then, usually after church. Sometimes while driving home I’ll gradually become aware of my daughter’s voice: “Dad! Dad!

Hello? Where are you?" I'll realize I've been operating on autopilot and maybe even missed the exit. I've been totally disengaged from where I am.

Worried, afraid, ashamed, insecure, we all tend to turn into zombies. We hit autopilot and go through the motions . . . disengaged, self-absorbed. Maybe we're so afraid of zombies because we're all terrified we might *turn into one!*

- Terror of zombification is widespread in Haiti.
- It's widespread in Golden, Colorado as well.
- It may be widespread in this room.

Many of you are probably visiting with friends and family over the holiday weekend, and you're a bit terrified, for the most frightening zombie movies you've ever seen were on religious TV. Or maybe you've run from church because you felt surrounded by a group of empty-headed, non-thinking, stiff people that wanted to suck the life out of you. Or maybe you have a very strong suspicion that what God *really* wants is zombies . . . robots . . . unthinking, unfeeling slaves to do His unthinking, dispassionate will.

In so many of those Jesus movies, Jesus looks like a zombie. And you wonder, "Why are folks following Him? Has He turned them into zombies too?"

Well, we've been preaching through the Gospel of Matthew, and we've found that in reality Jesus is anything but a zombie. In fact, Jesus is the Wild Man who in chapter four battles the Evil Snake Deity in the wilderness. So in church we sang, "Born to Be Wild," for Jesus will not be tamed or zombified by the devil.

Then Jesus calls us to be who we truly are, like He called Peter to be a fisher of men. He nurtures and baptizes our little desires

and dreams all the way to the kingdom. Then Jesus delivers and heals. He *exudes life* (4:23). Then He *exudes grace* (5:1).

So by now, in Matthew, everyone can see Jesus is so full of power, life, joy, and freedom that He fills us with hope that God is not a zombie! Maybe He doesn't *want* to turn us into zombies either. Therefore, maybe we can just blow off all those painful commandments and freaky prophets!

In verse 17 Jesus says:

*“Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.*

*“Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”*

Sometimes Paul preached . . .

and people said,

“Shall we sin that grace may abound?”

Sometimes Jesus preached . . .

and people thought,

“You’ve come to abolish the law and prophets.”

Sometimes I will preach . . .

and people will use it to justify sin . . .

- A friend told me of a guy who decided to live a gay lifestyle. He used something I said in a sermon to justify it.
- People have listened to some of my sermons and thought they should kill themselves. (*That's* encouraging for a preacher . . .)
- It would have been easy to listen (rather poorly) to the sermon on The Wild Man and think, "Great! I'll be wild and leave my husband or my wife!"
- Sometimes people will hear what they consider a "cuss word" in a sermon and then think, "Great! I can say whatever I want!"

That drives me *crazy!* and I want to scream, "Don't think I'm preaching to abolish the law! 'Till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.'" Please don't think that. I don't want to be "least in the kingdom."

But in our ignorance and blind consumption of culture we tend to think that sin makes us wild and free. But Scripture is clear: Sin turns us into zombies. Breaking God's law makes us slaves, but walking in God's law is life and freedom.

Jesus said, "Love God with all your heart, soul, and mind, and your neighbor as yourself. On this depends all the law and the prophets." God's law then is a description of what love looks like. When we violate the law, we violate love . . . we harden our hearts, numb our minds, disengage our souls, and enslave ourselves to the Serpent. It's a *trap* set by the Snake Deity to turn us into his zombies! To sin is to *zombify* yourself . . . dead to others and dead to the God who made you and suffers for you.

A Christian confesses that Jesus suffers the penalty of their every sin upon His cross. How can we say we love Him and at the same time pound nails in His hands and feet?

People will say stuff like: “I know it’s a sin to divorce my husband, but God will forgive me. I’m a Christian.” I try to be all pastoral and stuff, but I want to *grab* them and scream . . .

“*Liar!* You’re being deceived! You’re being zombified! ‘No one who lives in Him [abides in Him] keeps on sinning,’ writes John. ‘No one who continues to sin has seen Him or known Him’ (I John 3:6). *Wake up!*”

People have the absurd idea that Jesus came to say the law of God is *no big deal*. Just the opposite! — He came to fulfill it.

Well, it’s tempting then as a pastor to just preach the law . . .  
     to define the law,  
         amplify the law,  
             so we can live by the law,  
                 so I can be *safe*.  
 Because I don’t want to be least in the kingdom.

In Jesus’ day the religious leaders took the law so seriously that they defined it, refined it, and simplified it, just to be safe. So the law says, “Keep the Sabbath,” and the Sabbath is rest, not work. Well then, what is work? Lifting a burden is work. Well then, what’s a burden? Well, the scribes and Pharisees figured it out . . .

A burden is: Food equal in weight to a dried fig; milk enough for one swallow. Less is OK; more is sin.

A burden is: Ink enough for writing two letters of the alphabet.

They went on and on like that forever. It was the scribal law, which would become the Mishnah. Those dedicated to carrying it out were called Pharisees. They were *serious* about doing the law.

Verse 19 . . .

*“Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”*

Yikes!

We’ve been so inoculated by a million Sunday School lessons that have taught us the Pharisees were the bad guys. But you could make a strong argument that the Pharisees (of all the groups in the Bible) bear the most striking resemblance to us American Evangelical believers. They *were* the Moral Majority, the Promise Keepers, the EPC. They led the Bible studies.

So this is utterly *shocking!* Even *they* are not serious enough about the law! Even *they* don’t enter the kingdom of Heaven!

It’s tempting to preach law, law, law, just to be safe. And people say, “You can’t be too careful, you don’t want to make anyone stumble, for those who relax the law are least in the kingdom of Heaven.” Yeah, but the scribes and the Pharisees *don’t even get in!*

In Matthew 23, the week before Jesus is crucified, He cuts loose on the scribes and Pharisees. He delivers His most stinging condemnation: seven woes—perfect woes. Jesus says:

“Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!

“Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity. You blind Pharisee! first cleanse the inside of the cup and of the plate, that the outside also may be clean.

“Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men’s bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.”

Do you hear what He’s saying? “You’re *zombies!* — the undead, the walking dead. You’re beautiful on the outside but dead on the inside.”

Verse 15 . . .

“Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single convert, and when he becomes a convert, you make him twice as much a child of hell as yourselves.”

“You take secular zombies and turn them into religious zombies, and the religious ones are worse than the secular ones.”

We church folks can get good at identifying the secular zombies in the world. But the ones we really ought to be concerned with are the religious ones in the church. Steve Brown commented in Christianity Today: “It’s worth noting that Jesus didn’t condemn bad people. He condemned ‘stiff’ people. We condemn the bad ones and affirm the stiff ones.”

Jesus said, “We piped and you would not dance.” Zombies are stiff. Their hearts don’t dance to the music of the kingdom. They’re stone. By itself the law makes us stiff . . . stiff in our hearts and our heads. The law even entices us to sin—to *harbor* sin.

A few years ago we invited Philip and Janet Yancey over for dinner. Many of you know that Philip is a best-selling Christian author and probably my *favorite* in the world today. And Janet is more imposing than Philip. Back then we didn’t know Philip and Janet very well, and having them over for dinner was a really big deal. But we have four kids . . .

So Susan and I sat our kids down and said:

“OK, guys, we need to make some rules. There will be no booger stories, there will be no burping stories, there will be no passing gas stories (like when Aram and Uncle Gary come over). The following words are forbidden: *butt*, *booger*, and a few others. And Elizabeth, you *may not* tell about the time when you were two and found a full beer can on the coffee table, drank it, walked into the wall, and fell over.”

We laid down the *law* . . . not *God's* law but Mom and Dad's law, for impressing guests. We figured surely Philip and Janet wouldn't be interested in an unbroken stream of second-grade booger stories, but in Dad's deep, Biblical wisdom and the casual, fun-loving, freely wholesome nature of his wonderful family.

Well, the Yanceys came over. We had dinner. The kids were very good in one way, yet they were entirely stiff . . . like little zombies. Usually kids are zombies around unknown adults, but mine were *twice* as zombied as usual. I knew why. In their minds they were reviewing the list of unspeakable words and untellable stories.

Not only did it make them stiff, it made them constantly occupied with what they were not supposed to say (which only made them more stiff). That is, they were living by my law and dying by my law. The law may have even been good, but it was killing them.

Finally, Becky cracked. I think Janet said something, and Becky laughed and said, "That's like the time Coleman . . ." Then all at once she put her hand over her mouth, her eyes got big, and she said something like, "Sorry. I'm not supposed to say that."

Janet said, "What do you mean, you're not supposed to say that?" Becky looked nervously at me and Susan and said, "Well, um, I'm not . . ." Janet said, "Becky, is there a list of things you're not supposed to say in front of us?" Becky knew the law of God was more binding than the law of Mom and Dad, and she couldn't lie. So she said, "Uh huh."

Janet said, "Oh, wow! Well, Becky, tell me everything on the list." Becky looked at me, and I nodded (What was I supposed to do?), and we spent the rest of the evening talking and

laughing about boogers, burps, gas, the unspeakable words, and the time two-year-old Elizabeth drank the car of beer, walked into the wall, and fell over. We had a pretty good evening.

Basically, we all confessed our broken humanity. And our little zombies came to life.

Well, that was the law of Mom and Dad, and violating it is no big deal. But violating the law of God is an insanely big deal, for it kills us and turns us into zombies.

Yet if we live by the law (like the Pharisees, like my kids at dinner), we become twice the zombies we were before: even more stiff, even more occupied with the things that kill us.

About fifteen years ago I was riding in the back of a minivan with my friend Steve and his family, on the way to the National Youth Workers Convention. Steve's preschool-aged son was playing the rhyming game when he began to rhyme words with truck: "Truck, duck, muck, f . . ." and he said it, the mother of all unspeakable words.

In a fury Steve said, "Colin, don't you *ever* say that word!" And Colin said, "What word? Truck?" "No!" "Duck?" "No!" "Muck?" "No!" "F . . . ?" "*Colin*, I told you never to say that word!" Colin asked:

"But, Daddy, why can't I say F . . . ?"

"*Colin!* I said don't say that word!"

"But Daddy, why can't I say F . . . ?"

"Colin, don't *say* that word!"

By the time it was over, Steve was furious and red in the face. Colin was crying in fear and shame, undoubtedly totally

preoccupied with one question: “What does that word mean? And why can’t I say it?”

Perhaps Steve should have said something like this:

“Actually, Colin, that word is the abbreviation of For Unlawful Carnal Knowledge. It’s a fine word to describe the terrible thing mommies and daddies do when they like somebody else and then get a divorce. Or when a boy and girl act like they’re married but they’re not. The Bible never tells us not to say that word, but it does tell us not to *do* that deed.

“In our country religious people make a big deal out of the *word* but not the *deed*. That way they can judge others, feel good about themselves, and still indulge in that deed in practice and in heart. In fact, they even call that deed ‘making love.’ And love is God. Colin, the word you said fits much better.”

Maybe Steve should have said that.

Jesus said, “Woe to you, scribes and Pharisees. You strain at gnats and swallow camels.”

Sometimes in sermons I’ll say certain potty words or refer to the very biblical concept of God damning something. I understand why we all get nervous at that point. You don’t want me to violate the law of God, and that’s very good. You *should* search Scripture, call me, and ask questions.

Some people think I’m playing loose with the law of God, and so they think *they* can too. Listen closely. I never, ever intend to play loose with the law of God, for that is an evil trap set by the Snake to turn us into zombies.

Yet I will make it a point to offend the man-made laws of the Pharisees, for living by that law can make us twice the children of Hell, turn us into the worst kind of zombies, and shut others out of the kingdom.

I love the Church. I believe in the Church. She is God's creation. But I also grew up in a church. And I make my living doing church. So I know how to play church . . . Maybe I should be more scared of religious zombies than secular zombies. For I'm more likely to turn into one of *them*. Maybe in many ways I already am.

Well, the Pharisees were stiff. They traveled in religious groups, not thinking or feeling for themselves. They would feast on the living, biting and devouring, judging and condemning others to justify themselves and steal life. Outside they looked good, but inside they were empty of life, which is love. They could tell you love was the aim of the law. "Love with all your heart" wasn't a new law. It was Deuteronomy 6. They *knew* it in their heart; they just couldn't *do* it from the heart.

That only makes sense . . . Hold a gun to a person's head and say, "This is the law: Love me with all your heart, mind, soul, and strength, or you'll die!" That person would have a hard time doing it.

Yet that's been our human situation . . .

. . . ever since we stole the fruit from the tree of the knowledge of good and evil—the law; that is . . .

. . . ever since we chose a description of what love looks like over Love Himself . . .

. . . ever since we learned the law is love, and now we can no longer do it, we no longer have it, we no longer have Him . . .

. . . ever since we learned we were dead.

To obey is to live, and Jesus obeyed perfectly. So His life was the Pharisees' condemnation and also what they craved. So they tried to take His life.

Never forget: It was a group of religious zombies that crucified Jesus on a tree in strict compliance with their law, in violation of God's law, all in order to consume His life.

So what am I saying?

- If you break God's law, you die, zombified, the walking dead.
- If you try to live by the law by relying on your ability to *do* the law, you're double dead.

You say, "Gosh, I'm damned if I do and I'm damned if I don't! I'm dead if I do, and I'm dead if I don't! I'm a zombie if I do, and I'm double zombified if I don't!"

Well, God did say, "The day you eat of the fruit of the tree you die." You say, "Well, yeah, but see? — I'm still walking around." Exactly! — the walking dead. Apart from Christ we're all zombies.

Maybe the problem is we won't confess that we're dead. In Scripture death is not really a lack of self-consciousness but a lack of anything *but* self-consciousness. It's being cut off from

God and cut off from others, trapped in one's self and unable to love.

Maybe we're afraid of zombies the way we're sometimes afraid of mirrors: afraid to see ourselves. And the law of God is a mirror. We look in the mirror and see that we're dead. And if we try to clean ourselves up by using the mirror, we're still dead, even *doubly* dead. I must be *so serious* about the law that I admit I'm dead.

"So did that which is good bring death to me?" asked Paul in Romans 7. "By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure."

The law is a mirror, and it tells me, "You're dead! You're dead! You're dead!" A mirror can't raise the dead; only God can raise the dead.

So Jesus sat on the hillside and said, "I haven't come to abolish the law and the prophets but to fulfill them ["plerao" - fill them to the full]." You fill something that's empty. So apart from Christ the law is empty, like a dead body is empty: empty of love and life and meaning. The meaning of the law is love and life, and Jesus is the Meaning ("Logos").

- He fulfills the law in that He gives it meaning.
- He fulfills the prophets in that He is all that's hoped for.
- He fulfills the moral law in that He's the only one who ever obeyed it.
- He fulfills the ceremonial law in that He's the perfect sacrifice. He completes all the sacrifices for sin.

When he died on the cross He satisfied justice for us all. He died in our place as payment for our sin. He took our death and gave us His life as a gift.

The zombies crucify Him, but the night before, He takes bread and breaks it saying, “This is my body given for you—for given to you.” He takes the cup and says, “This is my blood poured out for you.” He says, “Unless you eat my flesh and drink my blood you have no life in you.”

*Zombies.*

He is the life that we all crave.  
He not only fulfills the law; he fulfills the law in you.

Romans 8:4: God sent Jesus “in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh [the old, zombie way] but according to the Spirit [Christ’s Spirit in us].”

Through Jesus God forgives all our sins, and then we love because He first loved us. He even loves *through* us. Jesus not only fulfills the law, He fulfills the law in you. Even more, He fully fills you with Himself.

Paul writes, “May you know the love of Christ which surpasses knowledge [of good and evil—the law], that you may be filled with all the fullness of God.”

God so loves zombies! God so loves you! “That when you were dead in your trespasses and sins, God made you alive together with Christ.”

It's God who raises the dead. If you take Christ's body and blood, God raises you. He raises Christ Jesus *in* you. He begins to fill you with all the fullness of Himself.

*Jesus* doesn't want zombies; He wants a Bride.  
*The Father* doesn't want zombies; He wants children — children who will sit at His Great Banquet and tell stories of His grace.

So on the night that Jesus was crucified, before they strung Him up, He took bread and broke it saying, "This is my body given for you. Take and eat in remembrance of me." In the same manner after the supper He took the cup and said, "This is the cup of the new covenant in my blood shed for the forgiveness of many. Likewise do this in remembrance of me. Drink of it, all of you."

When you come to the table, you are making a public profession: "Without Jesus I'm a zombie! I need His grace. And I need His life. And I want Him to fill me up with Himself."

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"We thank you, Lord Jesus that you are in us and we are in you and you will not leave us nor forsake us. And what you have begun you will finish. In fact, you've already finished it in all eternity. We thank you. Amen."

If you came to this table saying, "Without Jesus I'm dead," you are what we casually call "a Christian." Jesus really is *in* you. Something amazing has happened to the law. It has gone from being a *curse* to a *blessing*.

It's so hard sometimes to know what love requires in this world. We do our best to love God and let God love through us, and

the Scripture helps point us in the direction of love. So you look in the Scripture and say, “Oh, I really shouldn’t leave my husband. But, Jesus, that means you’re with me, right? And you’re going to fight for this with me, right? And wherever I screw up you’re going to forgive me, right? And then you’re going to raise me from the dead.”

By the way, you may look back on your life and think, “I messed up in so many areas.” *Of course*. John says that if you abide in Him you won’t *continue* in sin—make it your aim to sin. But He also says that if you say you have no sin, you’re a liar, and the truth isn’t in you.

So let the law be a blessing, not because you say you’re going to *try* and *try* to make it work, but because you keep coming back to His cross and saying, “You love me! And I want to love you too.”

In the name of Jesus, you are not a zombie. Jesus Himself is inside you. And you’ll live forever in glory. In His name, believe the Gospel. Amen.

Further Reading

And the LORD God commanded the man, saying, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Genesis 2:16-17

Zombie – 1: the supernatural power that according to voodoo belief may enter into and reanimate a dead body 2: a person held to resemble the so-called walking dead

Merriam-Webster’s Collegiate Dictionary

Surviving a zombie invasion is 90% common sense and rational understanding of your situation. Take a moment to review the basics:

1) Most zombies are not spry. The fact is, they just aren't well wired anymore. If accosted, you can walk around it; it won't catch up. For fun, run around one in circles and make it dizzy - it's more fun than cow tipping. . . .

2) Zombies are social critters. Traveling with other zombies makes zombies feel more intelligent. . . . If you find yourself being slowly surrounded by zombies, calmly un-surround yourself. They hate when you do that. . . .

3) Zombies have limited offensive capability. Mainly they bite, like a lil' sissy boy. That's a close range weapon with a range of about three inches square. Don't let them get that close. Refuse slow dances.

The Zombie Guide

“I have come that they may have life, and have it to the full.”

John 10:10b

It is waking that understands sleep and not sleep that understands waking. There is an ignorance of evil that comes from being young: there is a darker ignorance that comes from doing it, as men by sleeping lose the knowledge of sleep. You are more ignorant of evil in Thulcandra [earth] now than in the days before your Lord and Lady began to do it.

C. S. Lewis

And you, who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, having canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross. He disarmed the principalities and powers and made a public example of them, triumphing over them in him. Therefore

let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a sabbath. These are only a shadow of what is to come; but the substance belongs to Christ.

Colossians 2:13-17

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; and those who are in the flesh cannot please God. But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Any one who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness.

Romans 8:1-10

For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fulness of God.

Ephesians 3:14-19

Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim. Then he told them, "Now draw some out and take it to the master of the banquet." They did so, and the master of the banquet tasted the water that had been turned into wine.

John 2:6-9a



Mother Goose & Grimm

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